Dateline January 1, 1960

The General Board of the National Council of Churches on December 2, 1959, took the following action in regard to the steel situation:

(1) Called for intensive serious bargaining by the parties involved to reach a settlement to avoid great national and personal hardship.

(2) Offered the services of its President and other resources to the parties to the situation, in order to speed a settlement.

(3) Authorized its President to take part in a special fact finding committee of the Department of the Church and Economic Life "to review the facts and developments in the steel situation from the point of view of its ethical meaning and obligations, for the purpose of issuing at the earliest appropriate date for the information and guidance of church people, both those in the steel industry as workers and managers, and the others who make up a large segment of public opinion.

The crop harvest has assured the nation of a record production of farm products this year, but in spite of this farm income dropped.

In its final crop report of the year made this week, the Department of Agriculture said surveys confirmed earlier forecasts that crop production would match the record set by last year's outstanding harvest.

Production of livestock and livestock products will run well ahead of last year. Hence the combined production of crops and livestock will top last year's record for the entire output.

But farmers will not benefit from the increase in production. The Agriculture Department estimates that their total net income—the amount left after paying production costs—will be 15 per cent less than last year, largely because of lower farm prices.

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Dateline

(continued from page 1)

This year's crop production will add to surpluses, particularly in the case of grains.

The Supreme Court recently struck down as unconstitutional a Los Angeles ordinance making mere possession of an obscene book by a bookseller a crime.

A majority said the ordinance was invalid because it did not require proof that the bookseller know the book was obscene. If a bookshop owner were to be held responsible for the contents of every book in his store, the court said, he might be scared into buying fewer books and the public could thus be deprived of its right to obtain any books that are not obscene.

The Court did not say how much a prosecutor must prove to show that a bookseller had the required knowledge to bring him under anti-obscenity laws. But it indicated that this should not be too difficult.

Adlai Stevenson has proposed that the free world pool its resources for a 40-year, $200 billion investment program for underdeveloped nations. This would be nearly 20 times costlier than America's Marshall Plan.

In a major foreign policy outline in the quarterly magazine, *Foreign Affairs,* Stevenson writes:

"We shall be engaged in this program for at least 40 years. . . . Informed opinion tells us that at least $5 billion a year is needed from all sources, public and private, domestic and foreign.

"To me the two most dangerous realities we now face are the multiplication of nuclear weapons and the disparity in living standards between the rich nations and the poor."

Income tax reduction is unlikely in 1960, according to a story by the Associated Press.

This wire service pointed out that the steady increase in federal spending, government need for every tax dollar, the monumental complexity of the tax laws, and the deeply rooted congressional differences add up to a tax status quo for another year.

For the immediate future, the story said, prospects of major tax cutting are influenced by a number of factors:

(1) A probably record peace-time budget of $80 billion, which would not permit reduction of revenues without increasing the national debt.

(2) A belief that piece-meal tax cutting would only complicate the patch-work tax law.

(3) A need felt by congressional tax experts for a more favorable tax climate—lower rates and more uniform application of taxes—if the national economy is to expand.

Postmaster General Summerfield has appointed a citizens' advisory committee to help him keep obscene literature out of the mail.

Mr. Summerfield said it "will in no sense of the word be a censorship body." Under the law, he noted, the Postmaster General has the duty to keep obscene literature out of the mail, but has no authority to prevent publication of literature or its sale through any other channels.

"The committee, therefore, will be concerned solely with consulting with the Postmaster General, as the necessity may arise, as to whether or not a specific piece of literature submitted for mailing is obscene and should be denied access to the mails," the Postmaster General explained.

Named to the advisory committee were:

Douglas Black, president, Doubleday & Co., Inc., New York; Erwin D. Canham, president, United States Chamber of Commerce; the Most Rev. William E. Cousins, archbishop of Milwaukee; Roscoe Drummond, columnist, New York *Herald-Tribune;* Miss Chloe Gifford, president, General Federation of Women's Clubs, Washington; Dr. Shane McCarthy, executive director, President's Council on Youth Fitness; Dr. Julius Mark, senior rabbi, Temple Emanu-El, New York; Mrs. James Parker, president, National Congress of Parents and Teachers, Chicago; Dr. Daniel Poling, editor, *The Christian Herald,* New York.

WORLD PEACE

American abundance faces a hungry world

On August 31, 1959, the United States government held $7,254,538,000 worth of surplus wheat, corn, cotton and other produce. A billion and a half more was invested in loans on similar commodities, especially wheat, tobacco, and corn.

Such huge stocks of wheat are on hand that the needs of domestic use, export sales, foreign donation, and needed carry-over for a year or more can easily be met from such stocks. The cost of storage, interest, and other charges for managing these surpluses is more than a $1 billion per year.

President Eisenhower has stated: "Unless fundamental changes are made, this annual cost will rise. This sum is approximately equal to the record amount being spent in fiscal 1960 by the Federal Government on all water-resource projects in the United States, including power, flood control, reclamation, and improvement of rivers and harbors."

Surplus poses problem

On the world level, the Food and Agriculture Organization has pointed up the seriousness of the surplus problem, especially in stocks of coffee, wheat, and coarse grains. It is estimated that the value of U. S. surpluses over the next five years alone will run between $10 and $13 billion.

At the same time, income and food supplies are hardly keeping pace with population in many areas of the world, and in certain of the underdeveloped areas, the consumption per person is less than it was before World War II. There are several government programs that seek to meet the need for food and fiber in other lands.

Under Public Law 480, the United States has sold some 38 countries surplus commodities amounting to $3,701,200,000 over a period of five years. These commodities cost something more than $5 billion originally to purchase, store, process, and ship.

When these surpluses are sold by the purchasing countries, the proceeds are used to support a variety of programs. The percentage breakdown on these is as follows: common defense—8.3 per cent; grants for economic development — 6.3 per cent; loans for economic development — 47.7 per cent; loans to private enterprise—6 per cent; payment of U. S. obligations — 15.3 per cent; other uses, including international educational exchanges—16.4 per cent.

The second use of surpluses has been to help friendly nations to meet problems of famine and disaster. Forty-two countries or areas have received grains, milk and milk products, rice, fats, cotton, and beans. Large quantities went to Italy, Yugoslavia, Pakistan, Japan, Austria, and Tunisia. Approximately $450 million in commodities has been shipped in this manner with about $100 million more going to pay ocean freight.

During the same five year period, the American people have donated nearly 10 billion pounds of surplus foods costing $1,645,493,000 to needy people in other lands. About three-fourths of this has been distributed in 95 lands overseas by 25 U. S. voluntary church and welfare organizations and UNICEF. This has included dried milk, cheese, butter, rice, flour, and cornmeal.

Needy receive goods

Two and a third billion pounds of surpluses have been distributed in the United States and its possessions to needy persons and school children. Surplus commodities have been bartered for strategic and other materials in the amount of approximately $1 billion.

During the last session of Congress, Public Law 480 was extended for two more years with some new amendments. However, the bill still falls far

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WORLD PEACE

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short of the proposed International Food for Peace measure sponsored by Senator Humphrey and 15 other senators.

This proposal would have extended the law for five years, provided for a Peace Food administrator, authorized food reserves in foreign lands, increased grants of foreign currencies for economic development, and established agencies for planning and development programs.

More than $1.5 billion of agricultural exports have been financed through the Mutual Security Program and approximately the same amount moved through governmental disposal programs in the United States to various special groups. Nevertheless, along with general U. S. exports, agricultural exports dropped markedly during the last two years. They fell from $4,728,000,000 at the end of fiscal 1957 to $3,719,000,000 at the end of fiscal 1959.

The Food and Agriculture Organization is planning a "Freedom-from-Hunger Campaign" in order to bring the problem of hunger nearer control in the next 15 to 20 years.

The Director-General of FAO has recommended national meetings for the spring or summer of 1963 at which non-governmental organizations and scientific bodies can consider ideas for improving food production and distribution with public officials, national and international. He has suggested that religious groups and other non-governmental agencies be invited to finance the technical assistance needed during this campaign.

Catholic Bishop Sheen discusses nuclear war

In a syndicated column which appeared in early December, Bishop Fulton J. Sheen of the Roman Catholic Church discussed the question, "Is Nuclear War Justifiable?"

After pointing out the difference between war in the past and modern war, Bishop Sheen said:

"But suppose it would be possible to have a nuclear warfare on a small scale, in which the new type of bombs called 'firecrackers' were used against opposing forces. It is conceivable that as such, controlled explosions, directed primarily against military targets and fighting forces, would be allowable."

After recognizing that some innocent persons might be killed indirectly, Bishop Sheen goes on to deal with another possibility.

"But large scale nuclear warfare which denies all distinction between soldiers and civilians, and which

makes nurses, doctors, lepers, infants, aged, and the dying the objects of direct attack, is certainly immoral."

The Bishop goes on to point out that the direct and deliberate killing of innocent persons in order to destroy the wrongdoer is morally wrong.

His statement continued: "In answer then to the question, 'Is wholesale nuclear war justifiable?' The answer is, 'No.' " The reasons that Bishop Sheen cites are that such violence is beyond human control, such annihiliation is not a legitimate defense against injustice which might provoke war, and that where the damage caused by war is disproportionate to that of the injustice suffered, "it becomes a matter of obligation to suffer the injustice."

The Bishop does approve the manufacture and storage of nuclear weapons in order to serve as a deterrent. He does this in the hope that it will avoid war. However, he concludes with this advice:

"But one must never forget that the words of Napoleon apply to atomic bombs—'There is one thing you can never do with bayonets—and that is —sit on them.' "

. . . worth quoting . . .

In a recent statement reported by the *New York Times*, Mr. Paul G. Hoffman, managing director of the United Nations Special Fund, warned that the gap was widening between the income levels in the wealthy and the underprivileged countries.

The average annual per capita income in the 100 underdeveloped countries and territories rose from $110 in 1950 to between $125 and $130 this year, Mr. Hoffman said. He compared the net gain of $15 to $20 with that of the countries of Western Europe and North America, where the gain averaged $300. In the United States it was $530.

Mr. Hoffman said that if "a really explosive situation is to be avoided" in the 1960's, a minimum of $160 annual income per capita must be achieved in the underdeveloped nations by 1969.

The director told his listeners at the United Nations that the fund had received 122 requests, aggregating $130,000,000 by August 31, 1959. "To meet these requests," he said, "the fund has had available this year $26,000,000."

In an address at the Northeastern Regional Briefing Conference for Christian Social Relations leaders of The Methodist Church, Mr. Victor Reuther, administrative assistant to the president of the United Auto Workers, made the following statement regarding the foreign competition now being experienced by the American steel industry:

"A 10 per cent cut in the price of steel produced by American companies would eliminate foreign competition and reduce the profits of the U. S. Steel Corporation from $330 million dollars to $230 million dollars."

Senator J. William Fulbright made the following statements at the dinner of the National Book Awards, New York, Jan. 25, 1955.

"I am indebted to the *Princeton Alumni Weekly* for another example in the same vein. The *Weekly* — scarcely a radical publication—took notice of undergraduate apathy toward political and social questions. And, in listing some of the underlying causes for a phenomenon common to other colleges, it included the pressures to conform exerted by our great industrial corporations on students. To illustrate, the *Weekly* then cited from a personnel pamphlet issued by the powerful Socony-Vacuum Oil Company, advising students how they should behave in college if they wished to be employed on graduation.

"The order of the day reads, and I quote from the pamphlet: 'Personal views can cause a lot of trouble. The 'isms' are out. Business being what it is, it naturally looks with disfavor on the wild-eyed radical or even the moderate pink.'

"Consider the implications of this text. With one hand it gags the breath of student curiosity. With the other hand it dangles bread before his mouth as a reward for silence, unbroken even by a moderate gurgle. It says to the student, 'You will be saved only if you consider yourself a beast of burden or a beast of prey.' It says to him: 'Production and not the producer is the object of life on earth.' It says to him: 'We ourselves are the judge and the jury of what a wild-eyed radical and a moderate pink is. And if you ask us what it is, in the act of asking you become the very thing we don't want.'

"And it says to him: 'If you must find some way to spend your energies as an undergraduate before we take complete charge of you there are football games, movies, and now television spectacles of magnificent dimensions which you may attend provided they have been screened for security and do not cause you to think.'"

by

Daniel E. Taylor

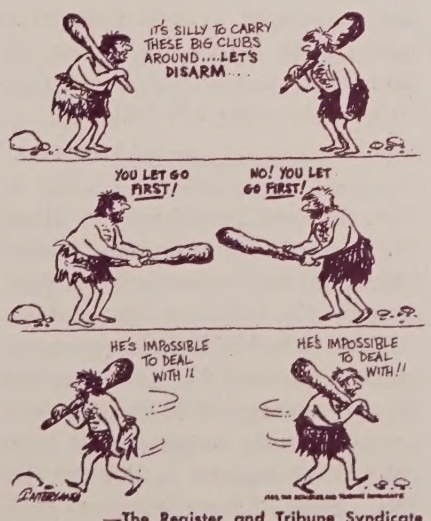
I never was much for slogans, or maxims and proverbs. But, once in a while, some choice ones override my qualms. Here are a few. Try them on for size.

"It is easier to fight wars than to end them." Credit this one to columnist TR writing in the *New Republic.* It sums up neatly the difficulties of disarmament.

Here is another "easier-harder" contrast that speaks volumes. The Rumanian delegate at the UN said recently: "It is easier to beat swords into ploughshares than it is to turn generals into plowmen." The human solution — aye, there's the rub. Not that the military alone are firmly attached to war and slow to seek peace. Ask any sub-contractor of military supplies!

Does military preparedness prevent war or tend to cause it? A hard problem. Undefended lands *have* been invaded; but great powers have never gone to war unless prepared. "One thing you can't do with bayonets is to sit on them."

In a little bookshop in the Rue de Bucheire on the left bank in Paris some months ago I saw this: "If you do not know where you are going, any road will take you there." That's worth a line in any man's note book.


IT'S SILLY TO CARRY THESE BIG CLUBS AROUND....LET'S DISARM...
YOU LET GO FIRST!
NO! YOU LET GO FIRST!
HE'S IMPOSSIBLE TO DEAL WITH!!
HE'S IMPOSSIBLE TO DEAL WITH!!

—The Register and Tribune Syndicate

Here's one from Karl Myers' writing in *The Reporter* that troubles me more than a little — and sets me speculating fearfully: "If Khrushchev found his country had 60 million surplus loaves of bread, what would he do with them?"

But we are interested, above all, in the social action in the local church and by the individual Christian. Here is useful advice for a church heard at a Central New York conference workshop this month: "The churches, which cannot do everything, must promptly begin what they can do best."

And, now, one for the individual. I concluded lectures in Canada recently with an appeal to Christian action using the old, but good, phrase of Bishop Oxnam, "Peace, like bread, must be made afresh daily."

Oops! I feel a slogan coming on!

Population problem discussed on radio

In a recent NBC radio program entitled "The Problem Is People," Dr. Harrison Brown, professor of geochemistry at the California Institute of Technology declared that "in 730 years at the present rate of increase, there would be so many people that there would be one person for every square foot of land area in the world."

On the same program the narrator, Robert McCormick said: "In the past 10 years, world population has increased by 350 million — more, incidentally, than the entire world population when Columbus discovered America."

Norman Lawrence, chief of the foreign manpower research section of the Bureau of the Census, stated: "At some time between 1970 and 1975, mainland China will become the first nation in history to pass the one billion mark in population."

Mr. Lawrence also mentioned that the birth rates in the Catholic countries of the Western world vary very little from those of Western non-Catholic countries.

WORLD PEACE

Double spy worked for both East and West

In October, a North American Newspaper Alliance story from Bonn, West Germany, told of a communist "double spy," Gerhard Wegner, who was on trial for betraying United States and German intelligence secrets to the Soviets while serving as a Western agent.

In the West German Federal Court which handles espionage cases affecting the United States and West German military forces, the trial showed that Wegner had infiltrated the intelligence organization of General Reinhard Gehlen, which at that time was financed and controlled by the United States Central Intelligence Agency.

An even more interesting item in the story involved a Soviet captain named Nikita Khorunzhi, who posed as a Red Army defector anxious to "serve the cause of freedom." He was accepted by the CIA and became a key agent for the West while he was actually serving Russian intelligence. He was accused and convicted of having relayed CIA secrets to Moscow, *including the parachuting of American agents into the Ukraine.* (italics ours).

UN special fund offers foreign aid

The UN Special Fund aims at a $40 million aid program in 1960. Ambassador Lodge, U. S. representative to the UN, in a recent address pointed out four advantages for the UN aid program over our own bilateral program.

We agree to put up 40 per cent of the aid money contributed, the rest comes from other United Nations member states.

The United Nations recruits experts from 65 countries—not just the United States—thus the United Nations can often hire qualified experts who are willing to live in native villages and who find a salary half as large as Americans expect fully adequate. In this way we can get far more for the money.

Finally, by channeling our aid through the United Nations, the charge of political motives is minimized, yet our vital interests are protected.

Ambassador Lodge pointed out that the "United Nations program has played an essential part in wip-

ing out malaria in most of Burma, starting poultry farming in Cambodia, teaching modern fishing techniques in India, starting the manufacture of leather in Indonesia, and many hundreds of practical projects of that kind."

Visitors to the United Nations are impressed by physical changes as well as expanding program, not alone in matters of aid. The large United States Mission building for Ambassador Lodge and his delegation is being hurried to completion on the UN Plaza.

Secretary - General Hammarskjold has announced a Ford Foundation grant of $6 million for a new UN library to match the architectural style of the other UN buildings.

• A recent letter from Mr. Harry W. Seamans, Organization Liaison Officer in the Department of State, contains the following information:

"The U. S.-USSR exchange agreement of January 27, 1958, provided for an exchange of 20 students from each side in the academic year 1958-59 and 30 students in 1959-60. The Department of State expects to begin negotiations with the Soviets soon for a new exchange agreement that will extend the present agreement into 1961-62. It is expected that this will provide for a moderate increase in the student exchange, amounting perhaps to 50 persons each way by 1961-62. All (American) students exchanged under these agreements are advanced graduate students (pre Ph.D.) with a good command of the Russian language."

• Send for an *Action Guide for the World Peace Committee in Your Local Church, 1959-1960,* prepared by the Committee on World Peace of the New York East Annual Conference. A sample copy is available without charge for those interested in a proposed calendar of some two to four activities monthly for the local church committee or commission. This is a helpful item for conference and district workers.

A prayer and peace vigil near the entrance to Fort Detrick, Md., protesting CBR experimentation for war use, is completing six months with the end of 1959. The size of the group has varied from a few persons to nearly 100 on occasions. Some Methodist youth, religious education leaders, and clergymen have participated. One of the largest groups in October consisted of 22 clergymen led by Methodist Henry Hitt Crane and 41 youths from the Church of the Brethren.

An indication of the shallow and crude opposition to this protest was the fact that the area used by the vigil had been freshly strewn with manure the morning they arrived.

Action Needed

Now is the time to write President Eisenhower and Secretary of State Christian Herter urging them to continue the present U. S. moratorium on nuclear tests and to press steadily for a successful conclusion to the negotiations for a permanent ban with appropriate inspection.

SOCIAL AND ECONOMIC RELATIONS

Now we have it for study and use in action. The following pronouncement was adopted by the General Board of the National Council of Churches on December 2, 1959, appropriately enough in the great industrial city of Detroit. The pronouncement deals with:

(1) Christian foundation for industrial relations.

(2) The threats and potential of technology.

(3) The dangers of industrial power and its responsible use.

(4) Strengthening collective bargaining.

(5) The interrelationship of wages, salaries, prices, and profits.

(6) Corrections for the corruption disclosed in both labor and management circles.

(7) Responsible use of management power.

(8) Right-to-work laws. The statement said they are unnecessary and the issues they cover are better left to collective bargaining.

Here is the National Council pronouncement on ethical issues in industrial relations of concern to Christians:

The ethical issues in industrial relations

God in Christ comes to man in restoring love. This engenders and demands a response: That we love one another. This act of God is the ultimate ground of man's freedom and worth. On this ground he lives out his responsibility toward God, and toward the brother in whose company he is set. The effort to establish the largest possible measure of just, cooperative, and orderly relationships in his daily work is witness to and reflection of Christian concern for his neighbor.

Today dramatic developments gravely threaten such relationships in many aspects of our industrial life. It would appear that in the pursuit of private interests too often collective irresponsibility replaces collective responsibility toward the public good. In a larger sense current crises in industrial relationships in this country emerge in part from the fact that the whole world is involved in a vital struggle to find some way of controlling and using an advancing technology which holds not only serious threat but also exciting promise of universal gain for mankind.

Through improvement in the methods of production technology leads to an outpouring of goods. The production, distribution, *and use* of this wealth *are* of profound concern to Christians *because of their effect upon persons.*

Bigness is a factor in the development and use of technology. It is evident that we cannot gain and maintain the standard of living, of communication, of security which we desire, without bigness in some areas of the economy, and that, if we retreat from the concept of bigness, we retreat from some of the greatest economic opportunities that now present themselves to us.

We must, therefore, learn how to control and direct "bigness," whether in business, labor, or government, in order to secure and distribute widely its benefits, and to insure the individual an opportunity to make for himself a rewarding and satisfying life.

Some of the most important issues in industrial relations will always be ethical in content, and therefore, will always be of concern to the churches. The major issues in today's industrial relations are related both to the increasing productivity of our economy and to the size and power of its chief organizations. These ethical issues focus in the complex relationships between labor and management, and in

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SOCIAL AND ECONOMIC RELATIONS

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turn between them and government as the representative of the general public. Among today's issues we include the following:

The responsible use of power

Big business, big labor, and big government (are permanent and desirable) seem *to be necessary* features of today's technological society. But bigness tends to enlarge the power of men to act for good or evil. From the Christian point of view the determining factor is whether the power associated with bigness is used responsibly.

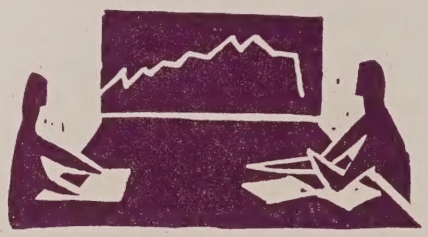
Therefore, the task of the churches in this regard is to help people in positions of power and the organizations they serve to achieve and exercise a high level of social responsibility. *When* the Christian (response to the temptation of) *is tempted to misuse* power, (is a recognition) *he is obligated to recognize* that all power belongs to God and *that* it is man's duty to use it, not for his own gain and pride, but for the work of God's kingdom.

Collective bargaining is one of the major areas in which this responsibility on the part of labor and management is exercised. It is one of the main means by which a free society preserves the free market place. Failure in social responsibility by labor or management here means that the public may express its will through government intervention.

This creates a dilemma of real ethical importance. On the one hand, it is well recognized that government intervention can lead to the impairment of freedom and responsibility in the economy. On the other hand only government has the authority to represent the total public concern. In its role as the whole people acting together, government can make a positive and fruitful contribution in the just reconciliation of the interests of all elements in the economy.

The proper balance between these two ethical considerations must be determined in the light of each specific situation. We believe that in the absence of other remedies, the intervention of government is necessary, but only when it can assist free bargaining through mediation or when it is necessary to protect the public.

When the public *welfare* is unduly impaired through the failure of labor and management to act, or through the wrong kind of action taken by



them, we believe that intervention by government to the minimum degree necessary is then justified.

The relation of wages, salaries, prices, and profits

Wages are frequently determined in collective bargaining. A wage increase may be reflected in the price of a commodity but the price is not *fixed* by collective bargaining.

Recently, however, as a result of increasing public concern with the inflationary threat of rising prices, greater emphasis has been placed on the effect of wage increases in prices. Thus prices (although not subject to determination in collective bargaining) have been added to the issues actually (considered) *involved* in the bargaining process.

The process of fixing prices includes many complex factors in addition to labor costs. This can lead to widespread misunderstanding, particularly by the general public. For example, in collective bargaining labor is generally expected to explain and defend its wage demands before both management and public opinion.

In the collective bargaining process there is no similar expectation that management account to labor or to the public for factors other than wages that lead it to increase prices.

In view of the fact that management generally feels that its competitive situation is threatened and its function impaired if facts related to price setting are made public, we should accept the validity of whatever is justified in this claim. We *recognize* the possibility that both management and labor have rights to some privacy in a competitive society.

However, we have here an ethical problem which should be taken fully into account. Namely, that labor which does not share directly in price setting is often held responsible by the general public for price increases whenever wages are increased.

To the extent that labor and the public do not have adequate information as to the factors, other than wages, upon which prices are based, it would seem that this tendency of the public to hold labor generally responsible for price increases is not ethically sound. Particularly is this the case in industries where administered pricing is possible.

On the other hand the practice of requiring payment in wages or salaries where work is unnecessary or not performed at all leads to a price inflation not for the public good and should not be engaged in.

A wider understanding by church people of the complexities involved in the relationships of wages, *salaries,* prices, and profits would help to reinforce higher ethical practices.

Corrupt practices in business society

The church is deeply committed to integrity in individual and corporate behavior. Labor and management represent two dominant private economic power groups in our society and disclosures by *Congressional committees* of corruption in *both labor and management have shocked* and humiliated all who have any sense of ethical values.

For example, the Senate Select Committee on Improper Practices in the Labor and Management field has revealed the appalling corruption that exists in some labor unions and, in respect to their labor relations practices, in some managements.

Similarly, the House Special Subcommittee on Legislative Oversight has revealed the shocking lack of elementary integrity and responsibility toward the vast viewing public in large areas of the mass communication industry.

But the unethical practices which have been revealed are a reflection of the unhealthy moral condition in our whole society. Corrupt practices come out of disregard for the disciplines of integrity in both individual and corporate behavior.

The churches are *especially* mindful of the dangerous tendency for Christians to become apathetic toward unethical economic practices and thereby to accept them as normal; to engage in such practices themselves or through silence to give tacit consent; to be harsher in their judgment of practices in other groups than they are upon themselves. We call upon the people of our churches to hold fast to a sense of responsibility, for high integrity in their own lives and in the affairs of economic organizations, *especially* their own.

Bargaining freedom on mutual concern issues

We believe that collective bargaining can be and has proved to be a social instrument of great worth in preserving vital freedoms in our economy. To the extent to which labor and management act with a high degree of social responsibility in the process of bargaining they should be given freedom to deal with issues of mutual interest.

One such issue involving this freedom which has come to the forefront of public attention is the right of the two parties to include in a bargaining contract the element of union security, as represented by membership as a basis of continued employment. On this point it is the opinion of *the General Board of the National Council of Churches* that union membership as a basis of continuing employment should be neither required nor forbidden by law: the decision should be left to agreement by management and labor through the processes of collective bargaining. Union membership as a condition of continued employment is not supported by this statement as a subject of collective bargaining unless the union concerned is recognized by established processes as representative of all employees in the bargaining units.

Democratic safeguards for employees

The following additional safeguards should also be required under any circumstances where union membership is established as one of the conditions of employment:

(A) That there should be a periodic review by the parties to the agreement of the provision requiring union membership as a condition of continued employment.

(B) That individual members should be protected against abuses by the union through provisions in union constitutions. If such constitutions are adopted the provisions should be made enforceable in the courts. Such protection should include such elements as:

(1) Open membership without excessive initiation fees and dues, and freedom from discriminations of race, creed, color, national origin, and sex.

(2) Free and regular elections of union officials with ample provision for free and secret expression of opinion on nominations, elections, and policy issues.

(3) Adequate protection against arbitrary or discriminatory treatment of those who hold a minority opinion on union policy and practices.

(4) Adequate protection for those individuals who, for reasons of religious belief, cannot participate in all conditions of membership.

(5) The means whereby members may appeal the decisions of unions, or officers of unions, especially in those instances involving expulsion. Union provisions should be exhausted before turning to the courts.

Moral responsibility and management power

In the above section we note some of the particular issues affecting organized labor, including the concentration of power. The changing position of management in the structure of industrial society has posed a similar problem of increasing importance.

Formerly management and ownership were in the same individual or partnership; the interests and power of the one were identical with those of the other. But more and more management today does not coincide with ownership.

Power without ownership and frequently not under the direct control of ownership carries the possibility that such power may be used apart from the welfare of the owners as well as of others in society affected by it. Collective bargaining should be recognized as one check on such power. The ethical dimensions of the problem posed by the power of management in this regard should be a growing concern of Christian people.

Conclusion

As Christians we recognize the vast temptations of pride and self-will in the wealth and power that have come to mankind in this technological age. Therefore, we beseech God's grace that we may have the humility and the sensitivity to use the gift of economic power for the glory of God and the welfare of all mankind.

(Do you need help to interpret and use this? The Board of Social and Economic Relations is ready to help you.)

Methodist ministers run union election

Three Methodist ministers ran the election for the Molder's Union local 214 this year. These ministers are:

The Rev. Dr. Ted Hightower, pastor of St. Paul Methodist Church and chairman of the Board of Christian Social Relations of the Louisville Annual conference.

The Rev. John Weir, pastor of St. Peter Methodist church. He chaired the election in Louisville, Ky.

The Rev. Paul Shepherd, pastor of Trinity Methodist Church.

These men set up and policed voting and the counting of ballots. This was the second year the ministers ran the election. Last year it was so successful that the system was repeated this year.

The union said they worked to make absolutely sure that the world would know that the voting and everything connected with it was in order.

The ministers said: "We're beginning to drag the *Methodist Social Creed* out of mothballs here." "Before a churchman can expect to do any good in any such field, he had better know something about it." "People wouldn't want us to come in just to say, Let's pray."

We say: This is a good, practical step in the right direction. We hope more and more of our qualified ministers will get into such activities.

Schools act against student loyalty oath

It is heartening to see the courageous action by schools like Yale, Harvard, Oberlin, and a score of others to withdraw from the Federal Government's loan program to students under the National Defense Education Act as a protest against the *Loyalty Oath* required of all students who take advantage of the provision.

The following is what a student must execute:

(1) An oath saying "I, (John Doe) do solemnly swear (or affirm) that I will bear true faith and allegiance to the United States of America and will support and defend the Constitution and laws of the United States of America against all its enemies, foreign and domestic."

(2) An affidavit stating "I, (John Doe) do solemnly swear or affirm) that I do not believe in and am not a member of and do not support any

organization that believes in or teaches the overthrow of the United States government by force or violence or by any illegal or unconstitutional methods."

Number one is known as the loyalty oath. Number two as the non-communist affidavit. Most criticism has centered on the non-communist affidavit, on the ground it singles out student applicants to swear they are not Reds.

All Boards of Social and Economic Relations ought to inquire of Methodist universities and schools what they are doing. Up to this date we have not seen the news that any Methodist schools have taken the action of these other schools.

• Scores of Methodist churches have become interracial in the last five years, and the rate is accelerating, the Rev. A. Dudley Ward told attendees at the annual meeting of the national Methodist Curriculum Committee recently.

Church and state consultation scheduled

The fourth and concluding research consultation on Church and State will be held in January, 1960. The program, entitled "The Christian Calling and the State" will be held in Tuxedo Park, N. Y., January 21-23.

The program will be as follows:

Thursday, January 21 — 2:00 p.m., registration; 2:30 p.m., "Do We Have a Religious Test for Public Office?", D. R. Barr and D. M. Kelley, (Questions raised by Roman Catholic candidacies; the "balanced ticket" and the "faith-quota" system, and their effect on political parties and religious minorities.)

7:30 p.m., Introduction of draft materials for study and revision (a study-guide for local churches on "Religious Freedom," a policy primer on Church and State for pastors and leaders, and any recommendations to General Conference delegates.

Friday, January 22—10:00 a.m., "The Mission of the Church," Professor Claude Welch, contemporary theology, Yale Divinity School. (The witness to which Christians are called and the part the church plays in the Christian's vocation; what the church should expect the State to do, or not to do, in relation to the Church's mission.)

2:00 p.m., "Methodist Policies and Their Implications;" Board of Hospitals and Homes, Frank Prentzel, Jr., sec.; Board of Missions, H. Burnham Kirkland, former treasurer; Board of Education, Ralph Decker, director of department of secondary and higher education; (Discussion of the relation of these special agencies to the mission of the Church and the effects of governmental aid, such as loans and grants to church-related institutions.)

7:30 p.m., work on draft materials.

Saturday, January 23 — 9:30 a.m., Summary and conclusions of consultation, (Adoption of revised draft materials and suggestions for further research by other groups; 12:30 p.m., luncheon and adjournment.

TEMPERANCE

Recently the press wire services carried the story of a Washington area Methodist minister who chose Commitment Day as an occasion to criticize non-drinking members of his own denomination for being "smug" on the liquor question and to suggest that Methodists adopt a more "Christian" attitude.

He urged that the Quadrennial conference change its position on alcoholic beverages to come nearer the "position of Methodist practice today."

The story came from a release prepared and distributed to the press by Dr. Garland Evans Hopkins, pastor of Walker Chapel, Arlington, Va.

Dr. Hopkins has been pastor of Walker Chapel for less than a year. It is the first Methodist pastorate he has held in more than 10 years. Prior to that appointment he served as an editor of the *Christian Century Pulpit*, head of the American Friends of the Middle East, and general secretary of the World Fellowship of Muslims and Christians, in that order.

In reply, Dr. Caradine R. Hooton, general secretary of the General Board of Temperance, issued the following statement to pastors in the Washington area:

At a time when all Methodist preachers might have been constructively helpful to their people, one pastor contented himself on Commitment Day with sensational criticisms of the church's program of temperance. In a prepared news release, the pastor challenges the General Conference to conform its future policies "to the position of Methodist practice today."

Is it the business of Methodists to be conformers or transformers? If the Quadrennial assembly of elected leaders of the church should reconsider the temperance position, as Mr. Garland Evans Hopkins recommends, we

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TEMPERANCE

(continued from page 11)

believe on good evidence that the position of Methodism against drinking would be soundly strengthened and not shamefully relaxed.

The Methodist position has never ben legalistic or judgmental. It is certainly not moralistic. But it is made crystal clear by the *Discipline* that all who continue as Methodists are expected to voluntarily accept and practice the ideal of abstinence from any uses of alcoholic beverages.

It is, in my opinon, both unjust and absurd to favorably link the Lord Jesus Christ and John Wesley with the modern drinking custom. Both would be as heartily opposed to social uses of intoxicants as to any other questionable practice that so obviously hurts so many persons, families, and communities.

It was John Wesley's great preaching and influence that persuaded England of his day to reduce its consumption of spirits from 300,000 to 30,000 barrels per year. The emerging ethical supports for abstinence marked a definite turn of evangelical churches away from old-line concepts of "temperance," such as Mr. Hopkins seems to retain, to the more nearly Christian attitude of total abstinence.

Temperance as the "fruit of the Spirit," means controlled uses of things per se helpful and refusal of all things essentially harmful.

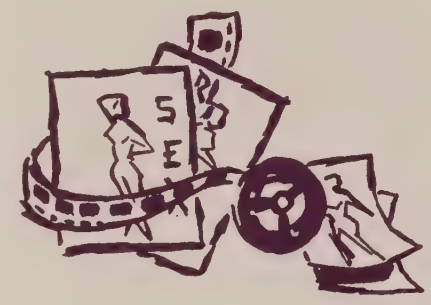
In a day when alcohol has become a major factor in the nation's number three public health problem, when drinking and driving have killed more people than war, when intoxication has contributed to industrial inefficiency and challenged the very stability of American home life, it is time for all good citizens to consider whether their preachments and practices are more a part of the problem than the answer.

We can be thankful for the thoughtful Methodist preachers who on Commitment Day were urging their people to take a stand for abstinence. Bishop Charles Wesley Brashares of Illinois Methodism put it this way: "Concerning alcohol, let's be modern and drink water!"

Churchmen face problems in fight for film morality

Hollywood films do not present Christian standards of sexual morality because most producers are guided by the desire to gain additional profit or prestige.

Dr. Harry C. Spencer, general secretary of the Television, Radio, and Film Commission, emphasized this fact at a recent meeting of the Churchmen's Commission for Decent Publications, an interdenominational



agency to help combat obscene literature.

"The purpose of the producer is primarily financial and to gain status and not to portray the good life," Dr. Spencer pointed out. "It is also because to a large part of the public sexual evil is more interesting than conventional morality."

These films can promote immorality in at least three ways, Dr. Spencer said.

(1) They may misrepresent the standards the church would maintain.

(2) They may misrepresent the type of person who supports the Christian moral code.

(3) They may frankly promote anti-Christian sexual standards by making lead characters act immorally, by presenting in an amusing fashion a code of conduct contrary to Christian teaching, and by assuming that any intelligent person would quite naturally have loose standards on sexual matters.

Dr. Spencer noted six handicaps that the Protestant church must face in combatting immorality in films.

(1) The church has no definite and formal code of sexual conduct.

(2) The church people seldom agree on which films transgress such a vaguely developed code.

(3) The church is not inclined to use divine sanction nor box office boycott to force producers to abide by the code.

(4) The church cannot guarantee profit for a picture if it is "clean and wholesome."

(5) The church man is almost helpless in the argument between morality and esthetic excellence.

(6) The sermons against immorality in the films are not as interesting as the immoral scenes.

Dr. Spencer said that denouncing specific pictures will have little effect on the industry, and that a vague education of the movie audience to Christian doctrines is equally futile.

"Somewhere in between the extremes of denunciation and mere education the church must find a new method of dealing with these problems," he said.

Approaches suggested

As a start he suggested that the church translate its Christian theology into a code of sexual morality that can be defended in a practical way, perceive the nature of the opposition, and begin to plan an attack on the current immorality in the following ways:

(1) Publicize the code of sexual morality which the church adopts.

(2) Urge church leaders to support these positions.

(3) Disclaim any desire to return to mid-Victorian hush-hush sexual attitudes.

(4) Discover those logical and causal relationships which indicate the necessity for a moral code.

(5) Appeal to all persons on humanistic grounds for support of this standard of conduct.

TEMPERANCE

(6) Analyze the motion pictures to discover whether they support or negate these standards.

(7) Try to get church people to analyze the films they see.

(8) Recognize that no one church can by itself overcome so great an evil.

(9) Assist those in the industry who have the same values and standards that the church has.

(10) Work with young writers to develop morality-minded talent.

(11) Assist the industry police itself.

(12) Work denominationally as well as interdenominationally.

In reference to the last point, Dr. Spencer said that TRAFCO has requested the establishment of an office in Hollywood to represent The Methodist Church with the BFC and the motion picture industry.

Others urge action

Speaking later in the meeting, O. K. Armstrong, former congressman from Missouri, called for a mobilizing of Protestant thinking in revising the code in Hollywood.

He suggested that the commission take steps to insist on a revision and reviving of the code and also to set up an organization represented in New York, Washington, and Hollywood.

In a meeting with the Postmaster General, the commission members heard the Honorable Mr. Summerfield call for a prolonged and stimulated fight against pornography. He urged people to take a new look at their city, county, and state laws so that no restrictions on obscene materials are overlooked.

"I think it's criminal in the worst sense of that word when you subject youngsters to this kind of exposure," the Postmaster General said. "And it isn't going to be tolerated if I can help it!"

Recently Postmaster General Summerfield appointed a citizens' advisory committee to help him keep obscene literature out of the mail. (See story in "Dateline," page 2)

Surgeon General sees smoking and cancer link

"The weight of evidence at present implicates smoking as the principle etiological (causative) factor in the increased incidence of lung cancer."

This ominous warning was issued recently by the Public Health Service in a statement by Surgeon General Leroy E. Burney written in the Journal of the American Medical Association. This was the government's strongest statement to date linking smoking and cancer.

Dr. Burney noted that by law the Public Health Service must tell the medical profession and the public about anything affecting public health.

Besides the initial statement, Dr. Burney listed the following statements as justified by studies to date:

(1) Cigarette smoking particularly is associated with an increased chance of developing lung cancer.

(2) Stopping cigarette smoking even after long exposure is beneficial.

(3) No method of treating tobacco or filtering the smoke has been demonstrated to be effective in materially

reducing or eliminating the hazard of lung cancer.

(4) The nonsmoker has a lower incidence of lung cancer than the smoker in all controlled studies, whether analyzed in terms of rural areas, urban regions, industrial occupations, or sex.

(5) Persons who have never smoked at all have the best chance of escaping lung cancer.

(6) Unless the use of tobacco can be made safe, the individual person's risk of lung cancer can best be reduced by the elimination of smoking.

Dr. Burney voiced deep concern at the rising death rate from lung cancer. He said that in 1930 the rate among white men was 3.8 per 100,000 population. By 1956, he said, the rate had risen to 31 per 100,000 and more than 29,000 persons died of cancer that year.

Tobacco interests immediately attacked this warning as a warmed-over rehash of old statistics.

Effects of a ban

Although the Surgeon General has no legal power to ban smoking even if he favored such a move, some persons have been speculating about the effect that a cigarette ban would have on our economy.

Ovid A. Martin, Associated Press writer, saw these consequences *(which give a good picture of the size of the tobacco industry)*:

(1) It would paralyze a $7 billion industry.

(2) It would take a huge bite from federal, state, and local tax revenues. The Agriculture Department says taxes collected on tobacco products by federal, state, and local governments will total $2.7 billion this year.

(3) It would affect adversely 750,000 farm families and thousands more workers now marketing, processing, and selling tobacco products.

(4) Officials estimate that more than 40,000 wage earners would lose their jobs, affecting more than $160 million in wages annually. Thousands of retail tobacco stores would be affected, and heavy losses would result from idle vending machines.

(5) It would affect an estimated 58 million smokers in the country. Estimates say that 12 million persons smoke cigars and 8 million more smoke pipes or roll-your-own cigarettes.

. . . guest editorial . . .

It is doubtful whether any traffic accident ever demonstrated more clearly the folly of some driving practices that are commonplace on today's highways than the three-vehicle crash near Altoona in which six members of one family were killed.

The main offender, as police see it, was the 35-year-old operator of a pickup truck who was driving apparently under the influence of alcohol. He tried to pass the car carrying a father, mother and their five children, but saw too late that there wasn't time to beat a truck coming from the opposite direction. Turning back into line too soon he struck the rear of the family car, swinging it around so that it smashed head-on into the oncoming truck.

Only one member of the family, a four-year-old boy, survived.

Drunk or drinking drivers are inexcusably irresponsible, but they are to be met with everywhere on our highways. The same goes for drivers who veer in and out of their own lanes, passing over and over again at great risk.

Such offenses are as serious as playing Russian roulette with the gun pointed at someone else's head. That's the way they should be considered by police and by traffic court judges, who should be quick to arrest the offenders and impose maximum sentences without favor or mercy.

Meantime, wise drivers should try to give the other kind as wide a berth as possible, especially those over-eager to pass. When the latter make their move, slow down to be sure they have time to get around.

—Philadelphia Inquirer

• Alcoholism as it affects the individual, the family, and society is being examined in a new radio series produced by Michigan State university's station WKAR under a grant from the state board of alcoholism.

Thirteen of the 15-minute programs will be aired on a 15-station Michigan network and later will be supplied to member stations in the National Association of Educational Broadcasters across the nation.

Titled "Through A Glass, Darkly," the series is aimed at creating a better understanding of alcoholism.

Alcohol outlets outnumber churches

Although alcoholic beverage outlets have decreased by 10,000 since 1957, there are still 118,432 more alcohol outlets in the United States than the combined total of churches, synagogues, and temples.

Here are the latest figures available from the Internal Revenue Service and the National Council of Churches' *Yearbook of American Churches:*

Alcohol outlets	
Retail dealers in liquor	270,697
Retail dealers in beer	157,184
Total	427,881
Churches and synagogues	
Protestant	282,008
Roman Catholic	21,617
Jewish	4,079
Eastern Churches	1,363
Old Catholic and Polish National Catholic	331
Buddhist	51
Total	309,449

by *Caradine R. Hooton*

Members of our staff would like to greet everyone of you personally with: "Merry Christmas!" We would enjoy being a part of that superb company which gathers with you to celebrate His coming.

It is our prayer that Christ will be in everything you do and say, and that He shall be honored with all the good gifts we might bring into the New Year.

May He be with you in sermon and song, in buying and selling, in all your going and coming.

Happy holidays come from the heart, not from a package store. You will no doubt help others to remember, also, that 3 ounces of alcohol can turn a 3000 lb. car into a misguided missile.

Now is the time to help Congress clean up the show business. You can impress our lawmakers and the Federal Communications Commission with your feeling that "the TV cannot obtain free from the American people a broadcasting franchise worth billions of dollars yet feel no special responsibility to uphold the public interest."

Perhaps you can persuade some judges, editors, and educators of your city to take a look at the pornographic filth being offered for sale, and share with them your feeling of indignation that, for false fears of "censorship," we are allowing our youth to get distorted images of sex and sociability.

The time has come now for a new advance by united churchmen against the production and distribution of pornographic filth. Christians everywhere ought to applaud Postmaster General Summerfield for his courageous determination to keep all such trash out of United States mails. Local people can be vigilant in cleaning up newsstands and other places where salacious literature is offered for sale.

. . . at your service

PAMPHLETS

A Set of Blueprints for Temperance Action—by the General Board of Temperance, contains the Blueprints for Education, Commitment, Rehabilitation, and Legislation, obtain from the Service Department of the Board of Temperance, 100 Maryland Ave., N.E., Washington 2, D. C., $1.

Here is a set of booklets that offers a well-rounded program of action against temperance problems. The *Blueprint for Education* contains steps that a local church can take to educate adults and youth in problems generated by alcohol.

The *Blueprint for Commitment* gives suggestions for the observance of Commitment Day, the first Sunday in December.

The *Blueprint for Rehabilitation* contains a complete outline that local churches can follow in helping alcoholics and their families.

The *Blueprint for Legislation* develops an outline for supporting and obtaining legislation against alcoholic beverages.

The Agricultural Package—prepared in cooperation with the department of church and economic life of the National Council of Churches; it can be obtained through the General Board of Social and Economic Relations, The Methodist Church, 740 Rush street, Chicago 11, Ill., $1.

The package includes the following material:

A basic book on agriculture and social responsibility, "The Social Responsibility in Farm Leadership," by Walter W. Wilcox. The softbound book is an analysis of farm problems and farm leadership in action in the United States.

A comprehensive study guide on the book written by Dr. Earl Brewer of Emory University and Dr. Ben Y. Landis of the National Council of Churches.

A policy statement on the ethical aspects of agricultural problems.

Several other pieces of agricultural literature.

Cooperatives: We Use Them; We Own Them—published by Cooperative League of the U. S., 343 S. Dearborn Street, Chicago 4, Ill., 25 cents.

This pamphlet is a good introductory piece. It presents the material in both printed and visual form.

The publication can be used as a starter for a more adequate study and discussion using the agricultural package, which is being produced by the General Board of Social and Economic Relations to sell for $1. The package will contain a thorough study of the cooperative movement.

Population Bulletin—the May 1959, issue of the *Population Bulletin* published by the Population Reference Research Bureau, Inc. of 1507 "M" Street, Northwest, Washington 5, D. C., gives some penetrating information on the population growth in the U. S. and what it means for the future.

In the face of all the discussion which is now going on about the population explosion, this particular pamphlet would be helpful to get a broader understanding of both the problem in the U. S. and its world perspective.

The Christian and His Jewish Neighbor—prepared by the National Council of the Protestant Episcopal Church, Church Missions House, 281 Fourth Avenue, New York 10, 25 cents.

At a time when there is a great deal of attention being given to Negro-white relationships, it is important to recognize that there are other strategic issues in which prejudice is a substantial factor.

One such issue is anti-Semitism. This centers largely in the responsibility of the Christian for his Jewish neighbor, and the Jewish person for his Christian neighbor.

We Are For Segregation If—published by the Southwest Texas conference Board of Christian Social Relations; secure copies from the Rev. Clifford Zirkel, Box 838, Edna, Texas.

Some of the titles of the attractively illustrated sections are: "We can renounce cherished American traditions," "We can keep it quiet," "We can continue the contradictions."

As a basis for discussion and thought it is a topnotch starter. We recommend it highly.—DW

CALENDAR

Christian social relations events on the national, regional and annual conference level will be listed in the space below.

Suggestions for calendar items may be sent to the CONTACT editor.

January

14-16—Texas Methodist Conference on Industrial Relations.

18—Board of Missions annual meeting, Buck Hill Falls, Pa.

19-20—Mississippi Alcohol Rehabilitation seminars, Louisville and Meridian respectively.

24-30—Detroit conference United Nations and Washington seminar.

25-27—Western North Carolina conference school on Social Concerns; Broad Street Methodist Church, Statesville, N. C.

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. . . at your service

(continued from page 15)

27-29—Board of Temperance annual meeting, Washington, D. C.

February

5-7—MSM seminar on Social Drinking and Alcohol Problems; Sioux Falls, S. D.

6—Christian Social Relations Workshop, Detroit, Mich.

9-12—Alcohol and Gambling Legislative seminar, Washington, D. C.

13—Christian Social Relations workshop, Flint, Mich.

16-19—Churchmen's Washington seminar, Washington, D. C.

16—Rehabilitation of Alcoholics seminar, First Methodist church, New Ulm, Minn.

20—Christian Social Relations workshop, Grayling, Mich.

21-24—North Iowa conference series on Christian Social Relations; Cedar Rapids, Oelwein, Humboldt, and Cherokee respectively.

. . . *church action* . . .

Editor's note—The following report tells about some of the work being done by conference and church commissions on Christian Social Relations. We hope that it will give you some new ideas about what your commission can do.

This is just some of the work we have heard about. Why not drop us a line and tell us what *you* are doing.

What has your commission on Christian Social Relations been doing the past year? Here are a few of the things that are being accomplished in commissions throughout Methodism.

The Donnelson Methodist Circuit, Iowa, developed an active commission in each of its three small churches. These commissions (1) planned an outstanding Commitment Day service using all of the materials offered by the Board of Temperance, (2) sponsored a UNICEF drive, (3) invited foreign students to be guests for a Thanksgiving meal, (4) sponsored a special peace service, (5) supported state attorney general in his pornography fight, and (6) attacked local newspaper liquor advertising.

The Portsmouth District committee on Social Concerns began publishing a new booklet, "For the Living of These Days." Published every six weeks, the booklet reprints numerous articles, cartoons, and art pieces from *Contact,* and contains other social action material.

The committee on temperance of the Idaho conference Board of Christian Social Relations sponsored a school of alcohol studies for laymen and ministers. Some of the topics discussed were: "Basic Information on Alcohol," "Why Do People Drink or Not Drink?" "Drinking and Christianity," "How Do You Face Pressures?" and "What Can We Do in Our Community About the Problems of Alcohol?"

The Christian Social Relations Commission of the First Methodist church, Olympia, Wash., makes good use of its position in the state capital.

In the fall of 1958, the commission sponsored two citizenship meetings shortly before local election time. The purpose was to let the people of the community learn to know the candidates and their views and to discuss pros and cons of initiatives and referendums.

In January, 1959, a commission sponsored legislative reception welcomed state legislators to Olympia. More than 250 persons met and talked with 42 legislators who attended the meeting.

In March the commission sponsored a Foreign Exchange Students Day during which 27 foreign students representing 13 countries visited the state legislature.

This commission is also active in temperance issues dealing specifically with liquor legislation, highway safety and pornography.

Working in the legislative field, the commission members have made people aware of bills coming before the legislature. Their extensive highway safety campaign included (1) stressing this problem throughout November with Commitment Day as the climax, (2) using bulletin board displays in cooperation with the Washington State Patrol, (3) explaining the Christian's responsibility from the pulpit. In the pornography fight, the commission has cooperated with the local post office to free the mails of smut.

On January 17, 1960, the commission will hold a seminar entitled "Christian Approach to 1960."

The Detroit conference board of Christian Social Relations carries on an active program of social action throughout the year. Some of its projects last year included: a summer study tour of Mexico, a "Citizens for Michigan" program, a study of church and race, a program of promotion for CROP (Christian Rural Overseas Program), a labor-management conference, and a fourth "Go-See" Youth and Alcohol Studies weekend.

The "Go-See" weekend, attended by senior high youth, included a visit to skid row and Alcoholics Anonymous and discussions of youth and social pressures, teenagers and drinking, drinking and traffic safety, Methodist church and the use of alcohol advertising and alcohol, and alcohol and the body.

Commissions in the local churches of the Detroit conference also continued active programs of social action. The Lake Orion commission raised money for CROP, held a social relations Sunday, and sent members to various social action conferences.

The First Ferndale commission sponsored a series on the fourth Sunday of each month. Topics included world peace, alcohol, social welfare, labor-management, and "Citizens for Michigan." The Second Grace Church of Detroit also sponsored a study series.

The chairman of the Fenton and Linden commissions both attended the organizing meeting of the Citizens Committee for Fenton Township. The aim of the meeting—to work to keep out a race track.